DOCUMENT RESUME

ED 326 084 FL 800 282

TITLE	Literacy in the '90s. The Role of the Summer Institute of Linguistics.
INSTITUTION	Summer Inst. of Linguistics, Dallas, Tex.
PUB DATE	90
NOTE	29p.; Photographs will not reproduce well.
AVAILABLE FROM	Summer Institute of Linguistics, 7500 W. Camp Wisdom Rd., Dallas, TX 75236 ($2.00; $1.60 in quantity). French and Spanish versions also available.
PUB TYPE	Reports - Descriptive (141) -- Viewpoints (120)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	Adult Basic Education; Bilingual Education; *Developing Nations; Economic Development; Educational Strategies; Foreign Countries; Futures (of Society); *Global Approach; Illiteracy; *International Education; *Literacy Education; Native Language Instruction; Teaching Methods; Technology Transfer
IDENTIFIERS	*International Linguistic Society; *Summer Institute of Linguistics

ABSTRACT

Literacy education efforts of the Summer Institute of Linguistics in all parts of the world are chronicled and illustrated with photographs. Sections address specific issues, including the occurrence and persistence of widespread illiteracy, the role of Unesco's Experimental World Literacy Programme, native language instruction, advancements in bilingual education, integration of old and new methods of teaching, teaching underdeveloped societies to use teaching methods and technology themselves, adult literacy, the relationship of literacy and economic development, and costs and feasibility. (MSE) (Adjunct ERIC Clearinghouse on Literacy Education)

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LITERACY IN THE '90s

THE ROLE OF THE SUMMER INSTITUTE OF LINGUISTICS

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SARAH C. GUDSCHINSKY (1919-1975)

A pioneer in the field of literacy

An admiring university student once complimented Dr. Sarah C. Gudschinsky on her ability to open up the mysteries of linguistics to the novice. Sarah replied, "If I hadn't taught kindergarten first, I could never teach linguistics now."

Who was Sarah Gudschinsky? Rural Michigan school teacher. Linguistics student and researcher. Teacher and developer of reading materials for speakers of Mazatec (Mexico). Linguistics and literacy consultant for colleagues in the Summer Institute of Linguistics in Mexico and Brazil. Researcher, innovator, and scholar in the specialized field of introducing literacy to preliterate societies. SIL's first International Coordinator for Literacy. The first woman in SIL to earn a Ph.D. and to be elected to the SIL Board of Directors.

From her beginnings with SIL in 1948 until her death, Sarah rubbed shoulders regularly with both the nonliterate and the highly educated. She was equally at home with either. Those who knew Sarah were enriched and challenged by her example. Millions who did not know her nonetheless owe their literacy skills to this educational pioneer.

In recognition of her vision, leadership, and years of service, it is appropriate that this booklet be dedicated to Dr. Gudschinsky—who would have been grateful for what has been accomplished after her example, and equally impatient that more hasn't been done to foment the spread of literacy.

TWO WORLDS OR ONE?

We live in two worlds.

On the one hand there is the sophisticated, knowledge-expanding, exciting world of computers and space travel. It is a world which has the will and resources to mount a space probe that can propel a rocket 2.5 billion miles into space sending back information and color pictures of Neptune and its moons. It is a world where the rich get richer and where computers get faster and more powerful every month; a world of fantasy and elegance; of bounty and hope.

A literacy supervisor discusses his work with a Deg chief in Ghana.

On the other hand, there is another world. A lesser known world. A world trapped in a never ending cycle of poverty, debt, and ignorance. This is a world where 900 million people cannot read and have little hope of learning to do so; a world where millions of people routinely go to bed hungry and where half of one's children die before they learn to walk. It's a grim world—a world where each day is a bitter battle for survival—a world darkened by the constant shadow of illiteracy.

How different these two worlds are. Equally real, yet so different, they could be universes apart.

Many things must be done to bridge the gap between these two worlds. I am convinced that literacy is one of the fundamental components for closing the yawning void. By mastering the skills of reading and writing, there is new hope and new self-respect. The cycle can be broken and the gap closed.

SIL is committed to doing its part in developing literacy materials and training literacy instructors in the language groups where it serves.

I am grateful for the start which has been made, but it is still pitifully inadequate. Where are those who will join us in this task? Resources need to be multiplied ten-fold to begin to close the gap and to endow each world with equal measures of respect, equality, and opportunity.

John Bendor-Samuel, Ph.D.
Executive Vice-President
Summer Institute of Linguistics
August 31, 1989

INTRODUCTION

In November 1988, I stood on a mountainside overlooking the ocean and admired a gorgeous and peaceful sunset—the sort of which dreams are made. The setting was a little village on the southwestern coast of the island of Mindanao in the Philippines.

As I enjoyed the beauty of the moment, I wondered, "How many people know this village even exists, or have ever heard of its inhabitants, the Cotabato Manobo? Does anyone really care about these people? Does it matter whether they do or they don't?" I decided the answer had to be, "Yes!"

Living within sight and sound of an active seaport, these humble yet dignified people are still living in the traditional style of a millennium past. But traditionalism is, at best, a weak defense against intrusion from without. For years, land-hungry lowland farmers have been nibbling at the edges of Manobo territory. With no education and virtually no knowledge of the outside world, these people are seemingly at the mercy of the onrushing farmers.

Ten years ago, this surely would have been the case. Today, there is hope. Through the dedicated efforts of a team of Philippine, Canadian, and U.S. literacy workers, and with support from both Philippine and international agencies, a program has been organized to help the Manobo people. Literacy and educational materials have been developed in the Manobo language (they speak no other language), teachers trained, and classes organized to teach the Manobos to read, write and do basic math. To meet health needs, Manobo health workers have been trained and clinics established in rural communities.

With this help, the Manobos are beginning to understand the outside world. They are organizing. They are learning to defend themselves. They are coming to appreciate once again the beauty and heritage of their language and customs.

The thoughtful Manobo realizes that literacy is not a part of the ancient traditions. Being literate makes him different from his forefathers. At the same time, however, he now has an awareness of his human and legal rights as a Philippine citizen.

Literacy and education are, indeed, powerful tools in today's world. The Summer Institute of Linguistics believes in service and wishes to signal its continued commitment to bring literacy to the isolated and marginalized peoples of the world.

In the remainder of this booklet we invite you to sample a taste of the worldwide work of the Institute. While the work of the Institute includes linguistic research and Bible translation as well as literacy, the present publication will focus primarily on the latter.

If you wish to know more, you may contact us at one of the addresses at the end of this booklet.

Stephen L. Walter, Ph.D.
International Literacy Coordinator
Summer Institute of Linguistics

ILLITERACY

THE ENDURING PROBLEM

In 1948, the United Nations Educational, Scientific and Cultural Organization (UNESCO) recognized education as a "fundamental right of every individual."[1] Since then, significant progress has been made in the fight against illiteracy. From 1960 to 1985, the rate of world-wide illiteracy dropped from 39 to 28 percent.[2]

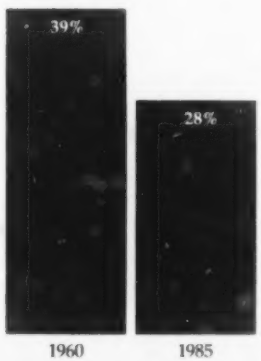
Unfortunately, victory is not yet in sight. Literacy efforts have not kept pace with the world's rapid population growth. Today there are 405 million more illiterate adults than there were in 1960.[3]

The scourge of illiteracy most affects the world's poor — those who can least afford yet another burden in life. Developing nations have the largest proportion of illiterates. According to UNESCO's 1988 Statistical Yearbook, 54 percent of the adults in Africa were illiterate in 1985. In India, the rate of illiteracy is nearly 60 percent (1981) and in Bangladesh, over 70 percent (1981). Furthermore, the burden of illiteracy weighs most heavily on women and the rural poor. Throughout the developing world, nearly half the women cannot read, and in extreme cases, illiteracy rates for women exceed 85 percent.[4]

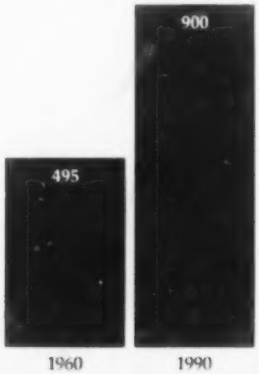
In most areas, the burden of illiteracy is further compounded by problems of geographic isolation, linguistic diversity, malnutrition, overpopulation, social and ethnic tensions, inadequate national infrastructures and nonsupportive national and international economic policies.

Clearly, there will be no easy solution to this continuing problem. No government or organization can solve this problem on its own. A concerted international effort is needed with entities at all levels working together towards a viable solution.

WORLDWIDE ILLITERACY



Percentages of the world's population that are illiterate



Numbers of the world's people that are illiterate
(x 1 million)

(Right) Most of the world's illiterate people are poor and live in developing nations.

A HELPING HAND

THE SUMMER INSTITUTE OF LINGUISTICS

The Summer Institute of Linguistics (SIL), is a philanthropic, non-governmental organization committed to linguistic research, language development, literacy, and other projects of practical, social, and spiritual value to the lesser known cultural communities of the world. From its humble beginnings in 1935 in Mexico, the work of SIL has grown and spread to more than 45 countries and well over 1,000 languages.

A distinctive feature of the Institute is its focus on unwritten (undeveloped) languages.[5] The fact that a language is unwritten is a near certain indicator of an underprivileged status for those who speak that language—especially in the areas of literacy and education. The global rate of illiteracy among those speaking an unwritten or recently written language is estimated to be above 60 percent.

Those speaking unwritten languages frequently dwell on the fringes of national life living in geographic, social, and economic isolation. Consequently, SIL's focus on unwritten languages coincides with service to some of the poorest and most disadvantaged peoples living today.

In many societies the poorest of the poor are the women. Historically, SIL has had a strong focus on women's literacy wherever it has worked. Many of its field workers and literacy specialists are women. Almost every field team includes a female member, providing for a strong identification with the female population. In many cases, separate classes have been organized for women so that cultural and social values do not inhibit classroom activities.

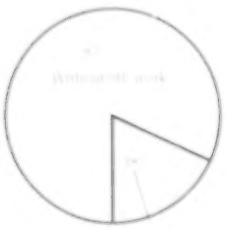
By virtue of its extensive experience in language development, the scope of its work in so many languages, and the fact of very high rates of illiteracy in many of these languages, SIL recognizes that it bears a heavy responsibility to contribute significantly to the fight against illiteracy.

(Above) In Indonesia, a Barik student takes his turn at the board.
(Right) These Chipaya children in Bolivia are learning to read.

Speakers of non-major languages

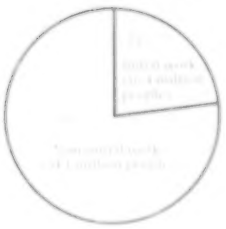
Distribution of literates in the total population

Presence of SIL literacy work among non-major languages

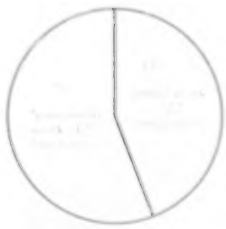


Proportion of projects where SIL work was the first significant introduction to literacy

by size of population



by number of languages



MOTHER TONGUES

BREAKING THE LANGUAGE BARRIER

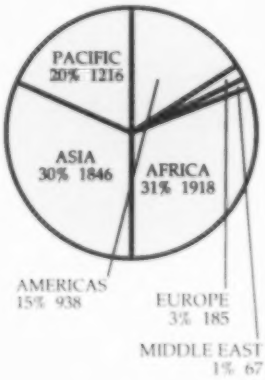
Most of the world's illiterate people live in nations in which scores or even hundreds of languages are spoken. The developing countries contain most of the world's 6,170 living languages. More than 60 percent (3,764) of these languages are spoken in Africa and Asia, and another 20 percent (1,216) are spoken in the islands of the Pacific.[6]

Though individual language communities can be relatively small, they may, when put together, make up a large portion of the population of a given country. In Guatemala, 44 percent of the population is made up of local language communities.[7] In Papua New Guinea, the ratio is about 98 percent and in a number of African countries, close to 100 percent.[8]

Language can be a major barrier to literacy. When a person speaks an unwritten language and is expected to learn to read in a language he does not understand, becoming literate can be a confusing and frustrating process. Many give up permanently, convinced that reading and writing are beyond their grasp.

Gerardo Wipio Deicat, drawing on his experience as a Peruvian educator and Aguaruna Indian, states that "those who teach in a language other than that of the child in the lower grades are violating principles of good pedagogy and are guilty of cultural imposition. More often than not, this type of education has been the cause of native children dropping out of school and

Geographical Distribution of Living Languages
(Total 6170 Languages)



experiencing psychological trauma, resulting in their failure to learn to read and write."[9]

A good mother-tongue literacy program begins with linguistically sound materials. UNESCO has recognized this principle, calling for the linguistic study of unwritten languages before the production of dictionaries, vocabularies, and literacy materials begins.[10] Similarly, SIL requires its field linguists and literacy specialists to have a solid background in linguistic theory and field methodology before beginning fieldwork. In the field, linguists commit large blocks of time to living in the local communities, learning the local language well, and doing careful analysis, before beginning work on literacy materials.

This approach requires a long-term commitment but can produce impressive results. When SIL began work in Peru in the late '40s, schools were non-existent in Peruvian Amazonia. Literacy was unknown among the lowland minorities. Today, more than 600 schools operate in this cultural area. Seven hundred indigenous teachers and supervisors, 60 percent of the total staff, teach in these schools and provide administrative leadership. In less than 40 years, 15,000 children speaking 28 languages have learned to read and write in their mother tongues and many of these have gone on to more advanced education in Spanish. Literacy rates among some of Peru's lowland minorities now approximate the national norm. Graduates of the system are now attending normal schools (teachers colleges) and universities, with many of these planning to return to their local communities to serve their people.

(Above) These men were leaders of a workshop to train Deg speakers of Ghana to write literacy materials in their own language.
(Left) In India, Oriyans attend evening classes in village literacy centers, learning to read by the light of a gas lantern.
(Far left) Teaching children to read and write in their own language boosts self esteem and increases their chances of success in school.

BILINGUAL EDUCATION

BUILDING NEW BRIDGES

The desires and needs of mother-tongue speakers need not contradict national aspirations for education in a standard or official language.[11] Through bilingual education, the mother tongue can be a very effective bridge to education in an official language.

Educators from several South American countries noted the value of bilingual education in 1978: "The linguist. . . prefers that the teaching of reading be in the mother tongue because functional reading and writing is thereby attained much more rapidly. . . .Without difficulty, the reader can generalize the skill of reading and writing in his mother tongue to any other language he speaks."[12]

SIL has helped to start significant bilingual education programs in Peru, Cameroon, Guatemala, and Papua New Guinea. In other countries—Colombia, Bolivia, Philippines, Chile, Vietnam, Togo, and Canada—SIL specialists have participated in the development of "vernacular components" for formal schools.

Such programs have been educationally successful by building initially on the familiar language of the child. Results can be surprising. In Peru it was found that many students who attended the bilingual program finished with a mastery of Spanish beyond that of mother-tongue speakers who had attended a school where Spanish was the only medium of instruction.[13]

The bilingual approach has also helped deal with the problem of dropouts which afflicts many communities where the language of instruction is other than the language of the child.[14] Preliminary evaluations of programs in Papua New Guinea (Tokples schools)[15] and Cameroon (the PROPELCA Project)[16] suggest that children are less apt to drop out of school when their home language is the initial language of instruction. Furthermore, children tend to stay in school longer, with higher percentages of students successfully completing school.[17]

Bilingual education programs often have unanticipated social and psychological benefits. Parents are more likely to be interested in a child's school activities when they see that the school is not turning the child against traditional customs and values.

An important product of such programs is the emergence of bilingual and bicultural professionals. These educators are interested in developing and maintaining the richness and vitality of their first language and culture. In this manner bilingual education becomes a source of vigorous cultural pluralism rather than mono-cultural hegemony.

MODELS

MIXING THE NEW WITH THE OLD

Language and culture form the matrix by which we express ourselves and meet the world. If we lose these, we lose much of our identity.

UNESCO has recognized the importance of linking education with the environment and social structure of the learner.[18] To be effective, classes need not take place in a costly cement-block building. They can be held in churches, mosques, factories or even in the open air.

Similarly, materials should be specific to the local environment. Adults must recognize their surroundings in the pages of their primers and readers.[19] Reading materials are most effective when focused on common local problems and when pictures and illustrations evoke images familiar to the learner.

To that end, SIL adapts its literacy instruction to the environment and social structure of the learner. Illustrations and stories reflect familiar settings. Artwork is often supplied by local artists. Easy readers contain stories reflecting

local experiences, values, and legends.

It is important to make use of existing social structures. Among the Adivasi Oriya of India, gurus have been the traditional wise men and scholars. Now, "guru groups," each with no more than ten students, are used to teach literacy in Adivasi Oriya and Telugu, a state language.[20]

In another case, the Murle of Sudan, a semi-nomadic group, have adopted the each-one-teach-one method. Using SIL-developed literacy materials in Murle, a handicapped man learned to read in his own language. He taught the skill to a friend, and his friend taught someone else. Many Murle speakers have learned to read in this way—even when SIL literacy workers have not been present.

In Papua New Guinea, story telling is a well-polished art and the best story tellers are highly respected. Literacy specialists have made use of this fact by inviting story tellers into the classroom. The stories told are recorded on paper or on a blackboard and then used to begin building new reading drills. Students are captivated and respond enthusiastically to classroom activities.

(Above) Informal one-on-one instruction takes place in Ghana
(Left) In India, an Adivasi Oriya literacy instructor teaches basic writing skills using the local script.
(Far left) In Papua New Guinea, Barai literacy workers hold classes outdoors.

TECHNOLOGY TRANSFER

TEACHING MY NEIGHBOR TO FISH

An ancient proverb extolls the merits of teaching a hungry man to fish rather than giving him a fish every time he gets hungry.

SIL has sought to apply this principle in three distinct areas related to literacy. First, instead of teaching classes of illiterates to read, local people are taught to become teachers. These local teachers may not be as expert in their teaching as the literacy specialist, but they can get the job done effectively and will continue to be a part of the local community long after the specialist has departed.

Secondly, rather than being the only source of new materials in a language, the literacy specialist seeks to train local people to write and produce materials in their own language. This has not been easy, but is a necessary step to achieving a complete transfer of literacy technology.[21]

Thirdly, literacy programs consume financial resources. Instead of permanently supporting literacy activities with external funding, local programs are initiated to help fund literacy activities. Though not always successful, these efforts demonstrate to the local community the need to assume responsibility for community directions.

The transfer of technology is

also needed at the conceptual level—the level of linguistic theory, pedagogical principles, graphic and printing arts, the theory of reading, curriculum design, evaluation, long-range planning, etc. Whenever possible, SIL literacy specialists have sought to train sophisticated and well-educated national personnel in this more advanced technology. Training programs and seminars have been organized in universities and professional contexts to accomplish this objective.

Major strides have been made toward achieving this goal in the Philippines where many years of training and assisting Filipino professionals have resulted in the development of a solid corps of literacy specialists. These young professionals have the know-how to develop literacy programs among that country's minorities and the commitment needed to invest years of effort in such programs.[22]

Above: In Papua New Guinea, SIL worker Peter Lupton meets with members of the Baia Nationwide Education Association.
Lupton is assisting association members in developing a curriculum for basic education classes and writers' workshops for literacy teachers.
Left: Jan Johnson, a SIL consultant, has a conference with a Filipino literacy specialist.

ADULT LITERACY

WHERE THE FUTURE IS NOW

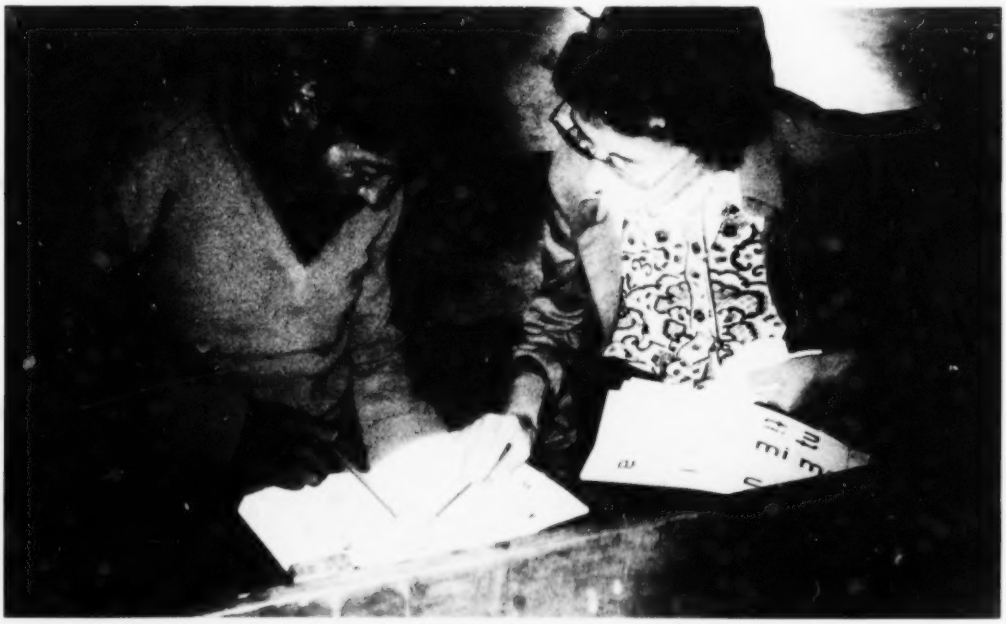
The vast majority of SIL's work in the field of literacy has focused on adults. Attention to adult literacy is seen as being important for two reasons. First, adults are the ones who bear the responsibility of seeing to the welfare of their families and communities. They must make decisions having long term consequences for themselves and their children. They need to make use of every possible resource to carry out this responsibility well.

Secondly, experience has shown that when children become literate while their parents remain illiterate, a process of social disruption and disorientation is apt to set in, producing confusion on all sides. A culturally sensitive approach to literacy must give serious attention to this issue.

For those living where there is frequent contact with the national socioeconomic system, literacy is a watershed skill. A Blaan man from the Philippines made this point cogently when he said, "Years ago, when we voted, we had to put our thumb print on the ballot to show

that we had voted. Even then, we couldn't read the ballot so we didn't know for whom we had voted. Now, we can read and sign our ballots like any educated Filipino. Tomorrow, a Blaan name will be on the ballot. Then we will know that we have arrived."

Large scale programs measured in terms of thousands of literates include (but are not limited to) the Bimoba and Vagla programs of Ghana,[23] the Adivasi Oriya project of India,[24] the Blaan and Tboli projects of the Philippines,[25] the Páez project of Colombia, the Kabiye project of Togo,[26] and the Kanite project in Papua New Guinea. Besides these, hundreds of smaller projects have been organized around the world with many thousands of literates coming from such programs (see page 24 for more detailed statistical information).



(Left) In Bolivia, SIL member Marion Heaslip teaches an Aymara man to read.
(Far left) In Papua New Guinea, these Barai adults are learning to write their own language.

LITERACY AND DEVELOPMENT

OPENING NEW DOORS, CREATING NEW HORIZONS

Literacy benefits both individuals and their communities. Learning to read boosts self-esteem and provides important new skills. In Africa, farmers discovered that they began getting better prices for their crops when it was evident they could read and write. In the Philippines, newly literate adults have begun opening bank accounts and managing their money more knowledgeably. In India, newly literate Oriyans now qualify for desirable jobs which had previously gone to outsiders.

Moreover, the effects of literacy often extend beyond personal benefits. UNESCO has stated that an effective literacy program can lead to "participation in formal community organizations."[27] This has been evident in SIL-directed literacy programs. For example, after becoming literate, the Vagla of northern Ghana began to increase their involvement in the political affairs of their community. In 1979, four years after the program began, they had equal representation on the District Council Committee in Bole.[28] The Bimoba, also of Ghana, have begun to organize their own cooperatives and to do long-range economic planning. The Páez of Colombia have organized their own education committee to do long-range educational planning.

In an effective literacy program, the people who benefit will often learn to write and illustrate primers and other books. Literacy experts evaluating UNESCO's Experimental World Literacy Programme (EWLP) observed that literacy programs "enhance the ability of individuals and groups to express themselves, orally, in writing or in other ways."[29] In its literacy programs, SIL also seeks to foster the self-expression and self-sufficiency of learners. Whenever possible, mother-tongue writers and artists produce literacy materials under SIL's guidance.

The Guahibo literacy program illustrates the effective use of a reading practice component in an SIL-directed campaign. As they learned to read, the Guahibos wanted to produce a newspaper in their mother tongue. With assis-

In Papua New Guinea, these local teachers hold classes for their fellow Barai speakers.

tance from SIL specialists, they learned how. The resultant newspaper has been printed since 1978 and now circulates among Guahibo as well as non-Guahibo readers.[30]

In evaluating the Experimental World Literacy Programme, experts advised the use of trained nonprofessional teachers in literacy programs. "Experience shows that, more often than not, instructors from the same ecological and vocational background as illiterates are more successful in carrying out literacy than schoolteachers, because they understand illiterates' problems better."[31]

The training of local teachers has been a hallmark of SIL literacy programs. Thousands of teachers from hundreds of different languages—many with little or no formal education—have been taught to teach in their own language. This has proven to be very successful.

The same principle has been found to apply to formal school programs as well. In the Peruvian bilingual education program, school teachers must be fluent in the mother tongue of their students. It has been found that moderately educated mother-tongue speakers are more effective teachers than "professional" teachers who know only Spanish.

Over and over again, SIL members have watched literacy transform people, communities, and entire social structures. Literacy brings a greater sense of personal dignity, additional skills in problem solving, and the respect of others who tend to view the illiterate as an ignorant and marginal person fit only for common labor.

In Mexico, an Otomí man reads to his friends.

COST AND COST EFFECTIVENESS

CAN WE AFFORD UNIVERSAL LITERACY?

Evaluating the cost effectiveness of a literacy effort is very difficult. The Experimental World Literacy Program (EWLP) reported costs per literate ranging from $32 (U.S. dollars) in Tanzania to $332 in Iran.[32] A program in which SIL participated in the Philippines reported a cost per literate of $71.94 (U.S. dollars) including direct project costs as well as the estimated value of in-kind support from participating volunteer agencies.[33]

The research and development costs of initiating a literacy program for a previously unwritten language are major, a rough estimate being $150,000 to $200,000 dollars. Clearly, a poor nation having 50 languages within its borders must view such costs as prohibitive.

Considered from the perspective of cost-per-literate, a country having five million citizens who are illiterate faces a potential expenditure of up to 1,500 million dollars (using the EWLP figures) just to attain basic universal literacy, to say nothing of additional literature, schools, vocational training, follow-up courses, etc.

But, in the case of literacy, cost cannot be counted merely in financial terms. One must compare the cost of achieving a given rate of literacy with the cost to individuals, communities, and nations of a large illiterate population. What about the cost of malnourished children, of unproductive labor, of noncompetitive businesses, of high attrition rates in existing schools, of a discouraged and lethargic populace? If we could count these costs, we might find that literacy, although initially expensive, is, indeed, a bargain!

With limited budgets and inadequate technology, it is important to make use of every resource available. NGO's (non-government organizations) and volunteer organizations can substantially reduce the actual cost of literacy programs from 25 to 60 percent making such programs more viable for emerging nations.

As a volunteer organization interested in lesser known languages, SIL specialists are available to do linguistic research and to help with literacy programs—a contribution SIL is happy to make in its goal of serving the minority peoples of the world.

NOTES

[1] UNESCO 1948. Article 26.1.

[2] Ali Hamadache 4.

[3] Hamadache 5.

[4] UNESCO 1988. (General reference)

[5] The choice of terms to refer to differing classes of languages is controversial and complex. All natural languages are rich in expression and suitable for the needs of their speakers in ordinary contexts. At the same time it must be recognized that all languages are not equal with respect to their use in science, technology, higher education, and international affairs.

Broadly speaking, we may distinguish three categories of languages: International languages (English, French, Spanish, Arabic) which have been developed and are used in each of these areas; well developed national languages (Polish, Urdu, Korean) which serve most of the above purposes but only within the borders of one or two countries; and the less developed local languages (Tzotzil of Mexico, Gulla of South Carolina, Enga of Papua New Guinea, Guajajara of Brazil). These latter languages—variously referred to as dialects, vernaculars, minority languages, local languages, ethnic languages, mother tongues, undeveloped languages—have a short or no written tradition, have not been well developed for educational purposes, and normally have a restricted distribution, usually less than one million speakers.

In the present booklet we will use the terms, unwritten language, undeveloped language, local language, and mother tongue, in reference to this third category of language with no negative connotations intended by any of these terms.

[6] Grimes 740.

[7] Grimes 61.

[8] Grimes 632, 145-358.

[9] Deicat 79.

[10] UNESCO 1976, 192-93.

[11] UNESCO 1976, 191.

[12] Solà and Weber C-10.

[13] Davis 1981, 239.

[14] Bray 4-8.

[15] Davis 1986. (General reference)

[16] Tadadjeu 1987. (General reference)

[17] Tadadjeu September 1989.

[18] UNESCO 1976, 139.

[19] Lestage 23.

[20] Gustafsson. (In process). (General reference)

[21] Wendell. (General reference).

[22] Walter 62-66.

[23] Bendor-Samuel and Bendor-Samuel. (General reference)

[24] Gustafsson.

[25] Walter. (General reference)

[26] **Summer Institute of Linguistics Annual Report** 5.

[27] UNESCO 1976, 178.

[28] Bendor-Samuel and Bendor-Samuel 38.

[29] UNESCO 1976, 193.

[30] **Between Two Worlds.** (General reference)

[31] UNESCO 1976, 193.

[32] Gillette 202.

[33] Walter 34.

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THE SCOPE OF SIL'S WORK IN WORLD LITERACY

	Estimated population (mid 1990)[1]	Population speaking undeveloped languages[1]	Number of languages where SIL has carried out literacy work[2]	Number of speakers of these languages[3]	Number of language groups where SIL initiated literacy work	Number of speakers of these languages[3]	Number of languages for which SIL has helped develop literacy materials	Number of languages for which SIL has trained literacy instructors	Impact of this work in number of new literates[4]
Bolivia	7,263,000	4,663,000	18	2,065,000	4	1,800	10	7	10,000
Brazil	150,243,000	209,000	45	87,750	20	18,500	34	20	7,200
Colombia	31,899,000	670,000	39	600,000	8	16,000	37	27	15,000
Ecuador	10,779,000	4,624,000	8	2,050,000	3	1,400	8	6	1,000
Guatemala	9,266,000	4,059,000	21	3,700,000	9	300,000	21	17	500,000
Mexico	87,556,000	7,005,000	126	5,000,000	126	500,000	126	63	75,000
Peru	22,378,000	12,375,000	35	217,000	30	175,000	35	35	55,000
Suriname	464,000	216,000	7	350,000	-	-	7	4	400
Australia	16,765,000	246,000	9	7,350	-	-	9	3	100
Canada	26,467,000	140,000	*	*	*	*	*	*	*
U.S.A.	249,557,000	1,450,000	*	*	*	*	*	*	*
U.S.A./Canada	**	**	35	431,600	-	-	35	4	5,000
Europe (Displaced)	8,000,000	8,000,000	4	8,000,000	2	4,000,000	4	-	-
Indonesia	183,483,000	64,219,000	17	435,900	7	15,900	24	7	800
Malaysia (Sabah)	1,338,000	174,000	-	-	-	-	3	-	-
Papua New Guinea	3,880,000	3,841,000	142	960,000	31	137,500	142	90	100,00
Philippines	66,789,000	16,564,000	53	5,095,000	4	25,000	75	35	11,000
Thailand	57,022,000	5,702,000	5	5,220,000	1	10,000	4	2	550
Vietnam	68,634,000	13,727,000	23	1,000,000	10	200,000	23	12	250,000
Burkina Faso	8,983,000	8,973,000	10	5,900,000	4	3,000,000	10	9	4,000
Cameroon	11,053,000	9,948,000	38	4,098,200	24	1,307,900	18	17	7,000
Congo	2,352,000	2,317,000	1	1,000,000	-	-	1	1	7,000
Mali	8,880,000	8,780,000	*	*	*	*	*	*	*
Côte d'Ivoire	11,905,000	11,840,000	*	*	*	*	*	*	*
Mali/Côte d'Ivoire	**	**	14	1,685,000	1	6,000	17	15	2,000
Ghana	15,307,000	15,272,000	25	2,643,000	8	990,000	38	27	40,000
Nigeria	118,484,000	68,010,000	17	2,000,000	1	20,000	17	10	10,000
Senegal	7,369,000	7,189,000	2	4,000,000	-	-	2	1	80
Sudan	25,363,000	11,921,000	20	6,041,000	10	277,400	26	13	5,000
Togo	3,521,000	3,323,000	8	731,600	3	141,500	8	5	4,700
Zaire	38,535,000	38,343,000	*	*	*	*	*	*	*
Ethiopia	51,241,000	38,282,000	*	*	*	*	*	*	*
Kenya	25,250,000	24,493,000	*	*	*	*	*	*	*
Zaire/Ethiopia/Kenya	**	**	22	8,100,000	16	5,300,000	16	12	12,000
TOTALS	1,330,026,000	396,575,000	744	70,518,400	322	16,443,900	750	442	1,122,830

[1] Population projections are based on population data and growth rates taken from various sources especially the 1988 World Population Data Sheet published by the Population Reference Bureau, Inc.

[2] This is not an exhaustive list of SIL language programs. Some programs have not been included because (a) they are just beginning, (b) literacy needs are being attended to by other entities; (c) they represent programs in countries not reported in the table.

[3] Population figures have been supplied by SIL field personnel and should be considered conservative. They are often based on census data 10 or more years old.

[4] The estimates of impact are very conservative, normally reflecting numbers of literates of which the SIL field worker has direct first hand knowledge. The estimates do not include numbers of second, third, and fourth generation literates stemming from ongoing activities of which the field worker has little direct knowledge. In many cases, the SIL work was carried out in cooperation with existing national agencies making "impact" the result of shared involvement.

* Data is combined under entry for combined countries.

** See data entries for individual countries.

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Printed in March 1999

SUMMER INSTITUTE OF LINGUISTICS

Appendix 16

END

U.S. Dept. of Education

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Date Filmed

March 29, 1991